The Shiva Samhita

A Critical Edition

and

An English Translation

James Mallinson

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Shiva Samhita

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Loretta rocks.

For Claudia and Lily

Contents

Introduction

Composed over five centuries ago, the *Shiva Samhita* is one of the most celebrated root texts of Hatha Yoga. It includes beautiful teachings found nowhere else. This edition contains the original Sanskrit, properly edited and printed for the first time, and a new, accurate translation thereof. It also features photographs of the asanas and mudras described therein.

The book is addressed by Shiva to his consort Parvati, and the title means "The Collection [of Verses] of Shiva." It proclaims a Yoga teaching, yet also calls itself a tantra. It is such an eclectic collection of Yogic lore that a thorough breakdown of its contents would be nearly as long as the text itself, but the topics covered in its five chapters can be summarized as follows.

The first chapter starts with the declaration that "there is one eternal true knowledge" and goes on to mention various methods of liberation and philosophical standpoints, all of which can be transcended by the teachings on Yoga found in the *Shiva Samhita*. Most of the rest of the chapter is an exposition of nondual Vedantic philosophy in the style of the southern Tantric school of Sri Vidya.

The second chapter describes the macrocosm's microcosmic equivalents in the body, the nadis or channels, the internal fire, and the workings of the jiva, or vital principle. The

third chapter describes the winds in the body, the importance of the guru, the four stages of Yoga, the fivefold elemental visualizations, and four asanas. The fourth chapter details eleven mudras, which are techniques that result in various Yogic attainments and magical powers, in particular the raising of Kundalini.

The fifth chapter is the longest and most diverse. It describes the obstacles to liberation, the four types of aspirants, the magical technique of shadow gazing, the internal sound, esoteric centers and energies in the body including Kundalini and the seven lotuses, “the king of kings of Yogas,” and a threefold mantra whose repetition leads, via global domination, to absorption in the Absolute.

The *Shiva Samhita* was cited extensively by such eminent medieval authors as Narayana Tirtha, Shivananda Sarasvati, Ballala, and Bhavadeva Mishra. The latter’s *Yuktabhavadeva* was composed in 1623 CE, while Shivananda Sarasvati’s *Yogacintamani* can be dated to approximately 1600 CE. So, allowing some time for the *Shiva Samhita* to attain a reputation making it worthy of citation, we can suppose 1500 CE as the latest date for the text’s composition. The text borrows verses from earlier works, including the *Amritasiddhi* and the *Dattatreya Yoga Shastra*. The latter can be dated to approximately the thirteenth century CE, so we can say that the *Shiva Samhita* was probably composed between 1300 and 1500 CE.

It also contains a good clue as to where it was composed. In the fifth chapter there is a rather forced attempt to impose a new (and topographically unlikely) homology on top of the usual schema in which the Ida and Pingala nadis are equated with the Ganga, or Ganges, and Yamuna rivers, and the central Sushumna nadi with the Sarasvati, the legendary subterranean

river said to join the Ganga and Yamuna at their confluence in Prayaga, modern-day Allahabad. In verses 5.132-134 and 5.138-139, the Ganga is instead equated with Sushumna, and Ida and Pingala with the Varana and Asi rivers, small tributaries of the Ganga which flow in Varanasi. Thus it seems likely that the text was composed in or around Varanasi. The author or compiler, however, remains unknown.

The translation of the *Shiva Samhita* into English by Chandra Vasu in 1914 found an audience amongst Yoga aficionados around the globe. It might be asked if another translation is needed. (There have been other translations too, but all are either based on Vasu's or are inferior to his.) Well, there are many shortcomings to Vasu's work; I shall mention only the most important ones here. Firstly, his translation is often inaccurate. Secondly, there is no indication of which Sanskrit manuscript(s) he used, or how he used them. Thirdly, he prudishly omits an important practice, Vajrolimudra, which is found in this volume in verses 4.78-104.

When I undertook this translation, I decided to use the only critical edition of the text available, the one published in 1999 by the Kaivalya Dham Yoga Research Institute. They had painstakingly collated thirteen manuscripts and three printed editions, duly recording several thousand variant readings. However, when I examined their choice of readings, I found that, despite the good intentions they espouse in their introduction, they had not applied the critical rigor necessary for the undertaking. I have thus re-edited the text, checking every single one of the several thousand variant readings. I found it necessary to adopt different readings in over three hundred places. Please consult the YogaVidya.com web site for information about these readings and the reasons for their adoption.

Thus the Sanskrit in this book is the first to be based on a truly critical study of the manuscripts of the text. I wish I could say that this means that the translation is also the first to be truly coherent. Unfortunately this is not so. There are two reasons for this. Firstly, in some places the readings found in all the manuscripts are very corrupt and it is difficult to make sense of them. Secondly, the text is an eclectic collection of Yogic teachings and some of these teachings contradict each other. Neither of these points has been addressed by previous editors and translators of the text. By means of emendation and careful adoption of variant readings, I have managed to make some sense of all the difficult passages, but one or two of them should still be taken with a pinch of salt, for example, the description of Kundalini and her attendant mantras in verses 5.79-83.

Some of the problems caused by the text's composite nature are less problematic. For example, chapter four is devoted to mudras. It starts with a eulogistic description of Yonimudra, culminating in the statement that by Yonimudra the yogi can achieve anything, even liberation. Shiva then gives a list of ten mudras that he is going to teach, the very best mudras, and Yonimudra is not among them. Similarly, in verses 3.35-37 there is a list of obstacles to liberation which are to be avoided by the yogi, and then in verses 5.3-8 there is another list, with only slight overlaps between the two. To cite a third instance, in verse 4.110 the yogi is told to adopt Muktasana, which is not among the four asanas taught in chapter three. These contradictions are trivial and merely serve to indicate that the text is a compilation, like many Hatha Yogic works. However, there is one contradiction that is harder to resolve. In the description of Vajrolimudra, verses 4.92-3 and 4.103 tell how the yogi can be a bhogi, enjoying worldly pleasures while on the path

to siddhis, or Yogic powers. Very shortly afterwards, in verse 5.2, we read that bhoga, enjoyment, is the ultimate obstacle to liberation and, in verse 5.11, that drawing milk up the urethra, one of the preliminary practices for perfecting Vajrolimudra, is an obstacle to liberation. Now it may simply be that we are hearing separate instructions for the two traditional types of Tantric aspirant, namely bubhukshus, those desirous of siddhis, and mumukshus, those desirous of liberation, but the unqualified juxtaposition is jarring, particularly in light of the last verses of the text, wherein the householder is said to be able to obtain siddhis and become liberated by means of the techniques of Yoga—and still have fun!

Despite these problems, the *Shiva Samhita* is an important text and a repository of teachings not found elsewhere in the Hatha Yogic canon. Unlike other manuals of Hatha Yoga, it does not teach a six- or eight-limbed Yoga. Its pranayama is strikingly simple, and it only mentions pratyahara and samadhi in passing. Its most systematic and thorough teaching is that on mudras found in chapter four. Complementing this are its many subtle body visualizations and mantra techniques, found for the most part in chapter five. These beautiful meditations often have no parallels in other Hatha Yogic texts, but rather echo Tantric texts of the Sri Vidya tradition in which the siddhi of becoming like the god of love and attracting women is commonplace.

Another feature of the text which sets it apart from most other works on Hatha Yoga is that it makes no mention of the Natha school of yogis, traditionally said to be the originators of Hatha Yoga. Indeed, there is little in the text which explicitly connects it with any specific tradition, apart from three mentions of the goddess Tripura (verses 5.84, 5.240, and 5.252)

and the text's philosophical doctrines, which indicate that it is a product of the school of Sri Vidya, which was adopted by the Shaiva Shankaracharyas of Shringeri and Kanchipuram. As Hatha Yoga, originally the preserve of the unorthodox Nathas, grew in popularity in the medieval period, the orthodox Shaivas sought to incorporate it within their soteriology, and thus the *Shiva Samhita* may be an example of this appropriation.

In conclusion, I labored painstakingly for many months to give you a book you can trust and rely on for both the Sanskrit and the English. I sought to make my translation literal but readable, and have included nothing which is not found in the text. My desire is that it increases your understanding of Yoga.

चतुर्थः पटलः

Chapter Four

Mudras

ईश्वर उवाच ।
अथातः संप्रवक्ष्यामि मुद्रिकायोगमुत्तमम् ।
तस्या अभ्यासमात्रेण सर्वव्याधिः प्रमुच्यते ॥ 1

The Lord said, "Now I shall teach the sublime Yoga of mudras. Just by practicing mudras the yogi is freed from all disease.

आदौ पूरकयोगेन स्वाधारे धारयेन्मनः ।
गुदमेढ्रान्तरे योनिस्तामाकुंच्य प्रवर्तयेत् ॥ 2

First fix the mind in the Adhara by means of inhalation. There is a yoni between the anus and the penis. Contract it and make it active.

ब्रह्मयोनिगतं ध्यात्वा कामं कन्दुकसंनिभम् ।
तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रूपा परमा कला ॥ 3

Meditate on the God of Love as residing in Brahma's yoni in the shape of a ball, looking like ten million suns and as cool as ten million moons.

तया सहितमात्मानमेकीभूतं विचिन्तयेत् ।
गच्छति ब्रह्ममार्गेण लिंगत्रयक्रमेण वै ॥ 4
सूर्यकोटिप्रतीकाशं चन्द्रकोटिसुशीतलम् ।
अमृतं तद्धि स्वर्गस्थं परमानन्दलक्षणम् ।
श्वेतरक्तं तेजसाढ्यं धारापातैः प्रवर्षिणम् ॥ 5

Above it is the ultimate digit, a tiny flame whose form is consciousness. The yogi should imagine himself as having become one with it. He goes along the way of Brahma, progressing through the three lingas, to the nectar of immortality which is in heaven, characterized by ultimate bliss, pink, abounding in vital energy, and pouring forth showers of rain.

पीत्वा कुलामृतं दिव्यं पुनरेव विशेत्कुलम् ।
पुनरेव कुलं गच्छेन्मात्रायोगेन नान्यथा ॥ 6

After drinking the divine nectar of the Kula[1] the yogi should enter the Kula once more. He should go again to the Kula by means of pranayama, not otherwise.

सा च प्राणसमाख्याता ह्यस्मिंस्तन्त्रे मयोदिते ।
पुनः प्रलीयते तस्यां कालाग्न्यादिशिवान्तकम् ॥ 7

In this tantra I have called her prana. That which begins with the fire of time and ends in Shiva is absorbed in her once more.

[1]In the *Shiva Samhita*, Kula means the Adhara lotus. See verse 5.88.

योनिमुद्रा परा ह्येषा बन्धस्तस्याः प्रकीर्तितः ।
तस्यास्तु बन्धमात्रेण तन्नास्ति यन्न साधयेत् ॥ 8

This is the great Yonimudra. Its application has been taught. Just by applying it one can do anything.

छिन्नरूपास्तु ये मन्त्राः कीलिताः स्तम्भिताश्च ये ।
दग्धाः मन्त्राः शिखाहीनाः मलिनास्तु तिरस्कृताः ॥ 9
भेदिता भ्रमसंयुक्ताः शप्ताः संमूर्छिताश्च ये ।
मन्दा बालास्तथा वृद्धाः प्रौढाः यौवनगर्विताः ।
अरिपक्षे स्थिता ये च निर्वीर्याः सत्त्ववर्जिताः ॥ 10
तथा सत्त्वेन हीनाश्च खण्डिताः शतधा कृताः ।
विधिनानेन संयुक्ताः प्रभवन्त्यचिरेण तु ।
सिद्धिमोक्षप्रदाः सर्वे गुरुणा विनियोजिताः ॥ 11

Mantras that are incomplete, pierced, paralyzed, burnt out, blunt, dirty, reviled, broken, mistaken, cursed, unconscious, slow, young, old, audacious, proud of their youth, on the side of the enemy, impotent, weak, weakened, or fragmented into a hundred pieces, soon become powerful in conjunction with this practice. When given by a guru, they all bestow perfections and liberation.

यद्यदुच्चरते योगी मन्त्ररूपं शुभाशुभम् ।
तत्तत्सिद्धिमवाप्नोति योनिमुद्रानिबन्धनात् ॥ 12

The yogi obtains mastery of whatever he utters in the form of a mantra, auspicious or otherwise, by applying the Yonimudra.

दीक्षयित्वा विधानेन अभिषिच्य सहस्रधा ।
ततो मन्त्राधिकारार्थमेषा मुद्रा प्रकीर्तिता ॥ 13

After duly initiating him and anointing him a thousand times, this mudra is taught in order to grant the right to practice mantra.

ब्रह्महत्यासहस्राणि त्रैलोक्यमपि घातयेत् ।
नासौ लिप्यति पापेन योनिमुद्रानिबन्धनात् ॥ 14

Were he to kill a thousand Brahmins and destroy the three worlds, by applying the Yonimudra he would not be tainted by sin.

गुरुहा च सुरापी च स्तेयी गुरुतल्पगः ।
एतैः पापैर्न बध्येत योनिमुद्रानिबन्धनात् ॥ 15

By applying the Yonimudra, a man who kills his guru, drinks alcohol, steals, or sleeps with his guru’s wife, is not bound by these sins.

तस्माद्भ्यसनं नित्यं कर्तव्यं मोक्षकांक्षिभिः ।
अभ्यासाज्ज्ञायते सिद्धिरभ्यासान्मोक्षमाप्नुयात् ॥ 16

Therefore those who desire liberation should practice regularly. Success arises through practice. Through practice one attains liberation.

संवित्तिं लभतेऽभ्यासाद्योगोऽभ्यासात्प्रवर्तते ।
मन्त्राणां सिद्धिरभ्यासादभ्यासाद्वायुसाधनम् ॥ 17

One obtains understanding through practice. Yoga happens through practice. Mantras are mastered through practice. Mastery of the wind comes through practice.

कालवंचनमभ्यासात्तथा मृत्युंजयो भवेत् ।
वाक्सिद्धिः कामचारित्वं भवेदभ्यासयोगतः ॥ 18

One deceives time through practice and conquers death. Through practice there arise mastery of speech and the ability to go where one wants.

योनिमुद्रा परं गोप्या न देया यस्य कस्यचित् ।
सर्वथा नैव दातव्या प्राणैः कण्ठगतैरपि ॥ 19

Yonimudra is to be well guarded and not given to all and sundry. It is absolutely not to be given out, even by those at their last gasp.

अधुना कथयिष्यामि योगसिद्धिकरं परम् ।
गोपनीयं तु सिद्धानां योगं परमदुर्लभम् ॥ 20

Now I shall teach the greatest means of success in Yoga. Adepts must guard this extremely precious Yoga.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली ।
तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयोऽपि च ॥ 21

When the sleeping Kundalini awakens through the grace of the guru, all the lotuses and knots are pierced.

तस्मात्सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् ।
ब्रह्मद्वारमुखे सुप्तां मुद्राभ्यासं समाचरेत् ॥ 22

Therefore, in order to awaken the goddess sleeping at the opening of the gateway of Brahman, the yogi should make every effort to practice mudras.

महामुद्रा महाबन्धो महावेधश्च खेचरी ।
जालन्धरो मूलबन्धो विपरीतकृतिस्तथा ॥ 23
उड्यानं चैव वज्रोली दशमं शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम् ॥ 24

Mahamudra, Mahabandha, Mahavedha, Khechari, Jalandhara, Mulabandha, Viparitakarani, Udyana, Vajroli, and the tenth, Shaktichalana: these ten mudras are the very best mudras.

महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्मम वल्लभाम् ।
यां प्राप्य सिद्धाः संसिद्धिं कपिलादयाः पुरा गताः ॥ 25

In this tantra I shall teach you Mahamudra, which is dear to me. In the past, adepts like Kapila have attained complete perfection after receiving it.

अपसव्येन संपीड्य पादमूलेन सादरम् ।
गुरूपदेशतो योनिं गुदमेढ्रान्तरालगाम् ॥ 26

Following one's guru's instructions, carefully press the yoni in the space between the anus and the penis with the left heel.

सव्यं प्रसारितं पादं धृत्वा पाणियुगेन वै ।
नवद्वाराणि संयम्य चिबुकं हृदयोपरि ॥ 27
चित्तं चित्तपथे दत्त्वा प्रारभेद्वायुधारणम् ।
महामुद्रा भवेदेषा सर्वतन्त्रेषु गोपिता ॥ 28

Stretch out the right foot and hold it with both hands. Block the nine doors, put the chin on the chest. Place the mind in the way of the mind and start holding the breath. This is Mahamudra. It is kept secret in all the tantras.

वामांगेन समभ्यस्य दक्षांगेनाभ्यसेत्पुनः ।
प्राणायामं समं कृत्वा योगी नियतमानसः ॥ 29

After practicing on the left side of the body, the yogi, his mind restrained, should balance his pranayama and practice again on the right.

महामुद्रा – Mahamudra

मुद्रामेतां तु संप्राप्य गुरुवक्त्रात्सुशोभिताम् ।
अनेन विधिना योगी मन्दभाग्योऽपि सिध्यति ॥ 30

After receiving this glorious mudra from his guru's mouth, even an ill-starred yogi can achieve success with this technique.

सर्वासामेव नाडीनां चालनं बिन्दुधारणम् ।
जारनं तु कषायस्य पातकानां विनाशनम् ॥ 31
कुण्डलीतापनं वायोर्ब्रह्मरन्ध्रप्रवेशनम् ।
सर्वरोगोपशमनं जठराग्निविवर्धनम् ॥ 32
वपुषः कान्तिरमला जरामृत्युविनाशनम् ।
वांचितार्थफलं सौख्यमिन्द्रियाणां च मारणम् ॥ 33
एतदुक्तानि सर्वाणि योगारूढस्य योगिनः ।
भवेदभ्यासतोऽवश्यं नात्र कार्या विचारणा ॥ 34

The ability to make all the nadis flow, the steadying of bindu, the incineration of impurities, the destruction of sins, the heating of Kundalini, the insertion of the wind into the aperture of Brahman, the curing of all diseases, the increase of the digestive fire, perfect physical beauty, the destruction of old age and death, the achievement of desired goals, happiness, and the conquest of the senses: through practice, all these arise for the yogi on the path of Yoga. This is not to be doubted.

गोपनीया प्रयत्नेन मुद्रेयं सुरपूजिता ।
यां च प्राप्य भवाम्भोधेः पारं गच्छन्ति योगिनः ॥ 35

This mudra is worshipped by the gods and is to be carefully guarded. On obtaining it, yogis cross the ocean of worldly existence.

मुद्रा कामदुधा ह्येषा साधकानां मयोदिता ।
गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित् ॥ 36

This mudra that I have taught grants practitioners their every desire. It is to be performed secretly and not given to all and sundry.

तस्यां प्रसारितः पादो विन्यस्य तमुरूपरि ।
गुदयोनिं समाकुंच्य कृत्वा चापानमूर्ध्वगम् ॥ 37

While in Mahamudra, place the foot that is extended upon the thigh. Contract the anus and yoni and make the apana move upwards.

योजयित्वा समानेन कृत्वा प्राणमधोमुखम् ।
बन्धयेदूर्ध्वगत्यर्थं हि प्राणापानयोः सुधी ॥ 38

Join prana with samana and make it face downwards. The wise yogi should apply this in order to make prana and apana move upwards.

कथितोऽयं महाबन्धः सिद्धिमार्गप्रदायकः ।
नाडीजालाद्रसव्यूहो मूर्धानं याति योगिनः ॥ 39

This Mahabandha that I have taught leads the way to perfection. All the yogi's fluids go from the network of nadis to the head.

उभाभ्यां साधयेत्पदाभ्यामेकैकं सुप्रयत्नतः ।
भवेदभ्यासतो वायुः सुषुम्णामध्यसंगतः ॥ 40

One should take great care to practice this with both feet alternately. Through practice, the wind enters the Sushumna.

अनेन वपुषः पुष्टिर्दृढबन्धोऽस्थिपञ्जरः ।
संपूर्णहृदयो योगी भवन्त्येतानि योगिनः ॥ 41

It nourishes the body, makes the skeleton strong, and fills the yogi's heart. These things arise for the yogi.

बन्धेनानेन योगीन्द्रः साधयेत्सर्वमीप्सितम् ।
अपानप्राणयोरैक्यं कृत्वा त्रिभुवनेष्वपि ॥ 42

Using this bandha, the lord of yogis unites prana and apana and accomplishes all that he desires in the three worlds.

महाबन्धस्थितो योगी कुक्षिमापुर्य वायुना ।
स्फिचौ संतापयेद्धीमान्वेधोऽयं कीर्तितो मया ॥ 43

महाबन्ध – Mahabandha

While seated in Mahabandha, the wise yogi should fill his belly with air and tap his buttocks. This is the Vedha taught by me.

वेधेनानेन संविध्य वायुना योगिपुंगवः ।
ग्रन्थीन्सुषुम्णामार्गेण ब्रह्मरन्ध्रं भिनत्त्यसौ ॥ 44

The best of yogis, having by means of this Vedha used his breath to pierce the knots along the Sushumna, breaks through the aperture of Brahman.

यः करोति सदाभ्यासं महावेधं सुगोपितम् ।
वायुसिद्धिर्भवेत्तस्य जरामरणनाशिनी ॥ 45

Mastery of the wind, which destroys decrepitude and death, arises for the yogi who regularly practices the secret Mahavedha.

चक्रमध्ये स्थिता देवाः कम्पन्ते वायुताडनात् ।
कुण्डल्यपि महामाया कैलासे सा विलीयते ॥ 46

The gods in the middle of the chakra tremble when the wind is struck and the great goddess of illusion, Kundalini, is absorbed into Kailasa.

महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ ।
तस्माद्योगी प्रयत्नेन करोति त्रितयं क्रमात् ॥ 47

Without Vedha, Mahamudra and Mahabandha do not bear fruit, so the yogi should carefully practice all three in succession.

एतत्त्रयं प्रयत्नेन चतुर्वारं करोति यः ।
षण्मासाभ्यन्तरे मृत्युं जयत्येव न संशयः ॥ 48

He who carefully practices this triad four times a day is sure to conquer death within six months.

एतत्त्रयस्य माहात्म्यं सिद्धो जानाति नेतरः ।
यज्ज्ञात्वा साधकाः सर्वे सिद्धिं सम्यग्लभन्ति च ॥ 49

Only the adept understands the importance of this triad and, on realizing it, all practitioners duly achieve perfection.

गोपनीयं प्रयत्नेन साधकैः सिद्धिमीप्सुभिः ।
अन्यथा च न सिद्धिः स्यान्मुद्राणामेष निश्चयः ॥ 50

It is to be guarded carefully by practitioners desiring perfection, otherwise the mudras are certain not to be mastered.

भ्रुवोरन्तर्गतां दृष्टिं विधाय सुदृढं सुधीः ।
उपविश्यासने वज्रे नानोपद्रववर्जितः ॥ 51

The wise yogi should sit in Vajrasana and, free from any disturbances, firmly fix his gaze between the eyebrows.

लम्बिकोर्ध्वस्थिते गर्ते रसनां विपरीतगाम्।
संयोजयेत्प्रयत्नेन सुधाकूपे विचक्षणः॥ 52

The clever yogi should turn back his tongue and carefully insert it into the well of nectar in the hollow above the uvula.

मुद्रैषा खेचरी प्रोक्ता भक्तानामनुरोधतः।
सिद्धीनां जननी ह्येषा मम प्राणाधिकप्रिया॥ 53

I have taught this Khecharimudra out of affection for my devotees. It brings about perfections and is more dear to me than life.

निरन्तरकृताभ्यासात्पीयूषं प्रत्यहं पिबेत्।
तेन विग्रहसिद्धिः स्यान्मृत्युमातंगकेसरी॥ 54

Through regular practice, the yogi drinks nectar every day, as a result of which perfection of the body arises, a lion against the elephant of death.

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा।
खेचरीं कुरुते यस्तु स शुद्धो नात्र संशयः॥ 55

Whatever condition a man may be in, pure or impure, if he knows Khechari he is sure to be purified.

क्षणार्धं कुरुते यस्तु तीर्त्वा पापमहार्णवम्।

दिव्यभोगान् च भुक्त्वैव सत्कुले स प्रजायते ॥ 56

He who practices it for half an instant crosses the ocean of sin and enjoys divine delights before being born into a good family.

खेचर्या मुद्रया यस्तु सुस्थितः स्यादतन्द्रितः ।
शतब्रह्मगतेनापि क्षणार्धं मन्यते हि सः ॥ 57

He who remains comfortably and without fatigue in Khecharimudra, reckons a hundred ages of Brahma to be half an instant.

गुरूपदेशतो मुद्रां यो वेत्ति खेचरीमिमाम् ।
नानापापरतो धीमान्स याति परमां गतिम् ॥ 58

The wise yogi, who knows this Khecharimudra from the instruction of his guru, reaches the ultimate destination while delighting in a multitude of sins.

स्वप्राणैः सदृशो यस्तु तस्मा अपि न दीयते ।
प्रच्छाद्यातिप्रयत्नेन मुद्रेयं सुरपूजिता ॥ 59

It is not given even to him who is as dear as one's own life. This mudra which is worshipped by the gods is to be guarded with great care.

बद्ध्वा गलशिराजालं हृदये चिबुकं न्यसेत् ।

बन्धो जालन्धरः प्रोक्तो देवानामपि दुर्लभः ॥ 60

Constrict the network of vessels in the neck and place the chin on the chest. This is called Jalandharabandha. It is precious even to the gods.

नाभिस्थवह्निर्जन्तूनां सहस्रकमलच्युतम् ।
पिबेत्पीयुषविसरं तदर्थं बन्धयेदिदम् ॥ 61

In living beings, the fire situated at the navel drinks the abundance of nectar pouring from the thousand-petaled lotus. That is why one should apply this bandha.

बन्धेनानेन पीयूषं स्वयं पिबति बुद्धिमान् ।
अमरत्वं च संप्राप्य मोदते भुवनत्रये ॥ 62

By applying this bandha, the wise yogi drinks the nectar himself. He becomes immortal and has fun in the three worlds.

जालन्धरो बन्ध एष सिद्धानां सिद्धिदायकः ।
अभ्यासः क्रियते नित्यं योगिना सिद्धिमिच्छता ॥ 63

This Jalandharabandha grants perfection to adepts. The yogi desirous of perfection should carry out the practice regularly.

पादमूलेन संपीड्य गुदामार्गं सुयन्त्रितम् ।

जालन्धरबन्ध & मूलबन्ध – Jalandharabandha & Mulabandha

बलादपानमाकृष्य क्रमादूर्ध्वं तु चारयेत् ॥ 64

Press the anus tightly with the heel. Forcefully pull the apana and gradually raise it.

Contributors

JAMES MALLINSON is a graduate of Eton and Oxford, holds a master's from the School of Oriental and African Studies, University of London, and returned to Oxford University for his doctorate. He has also spent years in India, living amongst the yogis.

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